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INTERNATIONAL BIBLE STUDY.

November 4th 1883——*Josh.* XX. 1-9;
For Comment see last *Guardian.*

Nov. 11th.——*Josh.* XXIV. 14—29.

There is nothing finer than these words of Joshua to the Israelites, when he felt that his mission was fulfilled and he was soon to be summoned away. How few among the rulers and potentates of the world have had even a glimpse of that which was so manifest to Joshua, that national prosperity depends upon national fidelity to God. He becomes a preacher, and evidently has the conviction that the highest sovereignty is in the word of God thus proclaimed. So Jesus, standing before Pilate and interrogated concerning his kingdom, says "To this end was I born and for this cause came I into the world, that I should bear witness unto the truth." Herein is kingship. When the word of God is reigning in the heart of every man, the cumbersome and clumsy machinery of our governments will vanish away.

Joshua addressing the convocation of the tribes at Shechem, exhorts them to fear the Lord and serve him in sincerity and in truth. An Israelite indeed is one who is without guile. The heart of man, deceitful above all things, persuades him that he is serving God when he is serving himself. Joshua bids them put away the gods which their fathers had served on the other side of the flood, (that is, in Mesopotamia,) and in Egypt. Who would have supposed that they had still among them any images of the divinities worshipped by their forefathers? They could not be ignorant of the fact that the retention of such images was most displeasing to God. But the images might have been put away, without a complete abandonment of trust in them; some superstitious idea of their helpfulness might linger in their minds, while ostensibly worshipping Jehovah. They were to put away idolatry from their hearts; abandon the last lingering idea that they was efficacy in it; they were to do it now, and do it finally,—if so minded. Joshua recognizes the fact that they have freedom of choice, and that it will be of no use to get them now in a moment of excitement to declare their allegiance to God, if afterwards in cooler moments they would turn again to the beggarly elements of the old faith. In like manner it will be well for the Christian evangelist to keep in mind such instructions as that contained in the parable of the sower, and do his best to help inquirers to understand all that is involved in a confession of Christ. Joshua would have the people look at all the facts of the case and decide accordingly. He does not want them to declare themselves on the Lord's side, if after an interval there is any likelihood of their falling into the idolatry of the Amorates. As for me and my house, he says, we will serve Jehovah.

The people answered with great emphasis, God forbid that we should forsake the Lord to serve other gods. They are shocked at the idea. What! forsake that glorious Being who wrought those stupendous miracles in our behalf and brought us triumphantly out of the land of Egypt, and who has preserved us these forty years that we have been wandering in the wilderness! Forsake him to worship the miserable deities of the land now conquered by us? The mere mention of the thing is intolerable.

But Joshua is not carried away by their enthusiasm. He knows too well the fickleness of man; he has had painful and humiliating proof of what these Israelites are capable of. He says: "Ye cannot serve the Lord; for he is a holy God; he is a jealous God; he will not forgive your transgressions nor your sins." Indeed they could not serve him, unless a superior power could reveal him to them in such a way as to secure their whole-hearted and abiding confidence. If they could only have been disabused of the idea of their ability, and brought to recognize the ruin of their natures, God would have hastened to give them the revelation they needed. But they were under the ministry of condemnation; a dispensation designed to show them the incapacity of man and his absolute need of a divine Saviour. "If ye forsake the Lord and serve strange gods, then he will turn and do you hurt and consume you, after that he hath done you good." If they were to be faithful for a season and thus fall away, it would be worse with them than if they had not known him; for God estimates sin by the amount of light and of favour bestowed; and a much more condign punishment will come upon those nations to whom God has very specially revealed himself.

However, the people repeat their protestations of inviolate fidelity. They are eager to enter into covenant with God to be his people in the land which he has given them. So Joshua wrote an account of the matter, and the same pages that contained God statutes for their guidance, contained the solemn acknowledgment of their compact with God; and a memorial stone, a stone of testimony, was set up under an oak, as an abiding remembrancer of the fact that they were irrevocably committed to the service of the one living and true God.

Not long after this covenant, Joshua passed away, aged 110.

WEEKLY REVIEW.

—Whatever feeling of reverence or loyalty to the Sultan of Turkey may be entertained by the Mahomedans of India, will be somewhat tested by the refusal to let some thousands of pilgrims land in Jedda, without a preliminary quarantine of ten days at Camaran. They were at Jedda in the 9th inst. The day of the Haj at Mecca was the 11th, so that the refusal to let them land was a virtual prohibition of their performing the pilgrimage this year. The steamers had clean bills of health, but this signified little. Perhaps some of the disappointed pilgrims may perhaps be led to profitable reflection, and discover that the blessings of God are as attainable in one place as in another. Perhaps their failure to reach Mecca may turn out to be a blessing; for it appears that on the 14th Oct. Cholera was claiming many victims at that place; as many as thirty a day were dying.

—The Parsees are so constantly met with in Bombay, that a stranger would fancy they formed a half of the population. If you take your seat in a train, you are pretty sure to find Parsees all about you. And it always appear strange that they should be less than 50,000 in number in Bombay. From Dr. Weir's lately published Census Report it appears that they numbered last year 48,597. In 1872 the number was 44,091. The increase in nine years was 4,506, being at the rate of 10 per cent. Dr. Weir says:

"This enumeration has dispelled a delusion—that the Zoroastrian population were dying out; the mortality of the people indicated, what this Census has demonstrated, that the Parsee population possess a high vitality; the energy of this people is displayed equally in the keen contest of commerce and pursuits of gain, and in enthusiasm for the cause of civic advancement."

Admitting what is said about their energy and keenness, we fail to see that the Census shows them to be as a people numerically increasing. To show this it would be necessary to establish the fact that they are increasing in number in Guzerat and the North Concan. Dr. Weir makes no allowance for immigration. The Parsees of Bombay are prosperous, and in a position to help their country cousins, and there can be no question that these flock to them in large numbers. The entire Parsee population of the world is computed at one lakh. They have been in India for eight centuries, and if there had been any tendency to increase, their number to-day would be much larger than it is. The fact is the Parsees, with all their intelligence and energy, are voluptuous in their tastes. They go in for enjoyment, and the gratification of their senses bulks largely in their estimate of enjoyment. There are more fat people among the Parsees than among any other class, for the reason perhaps that a larger portion of them have the means of eating and drinking abundantly. We would not for a moment insinuate that the lean man may not be a heavy eater, and a stout man a light one; but speaking generally, the fact is probably as we have stated it. The Parsees are Epicurians; but an Epicurean without money would be the most miserable of men, and hence the necessity of labour and energy and keenness, that this essential of life may be obtained.

—The *Ch. Miss. Intelligencer*, September, has an article entitled. "The Mulla of Manki" by the Rev. G. P. Hughes. Manki is a village not far from Nowshera. The Mulla referred to first came into notice by breaking a sacred black stone in a mosque. In the niche of the mosque which enabled the worshippers to know the direction of Mecca, a black stone had been placed, and for many years devout Mahomedans had prostrated themselves before it without suspecting that their orthodoxy was in danger. In fact what difference did it make, whether the stone was near them or some thousands of miles removed, in the Mosque at Mecca? If in the latter case prostration was not idolatry, who should it be in the former? At length, however, a young student entered the mosque with a crowbar and broke the stone in peaces, declaring that it was an abomination. His action was justified by the Akhund of Swat, and the iconoclast has since become distinquished as the Mulla of Manki. He has been endeavouring to induce Mahomedans to leave off the use of tobacco, without marked success.

—The receipts of the Am. Board for Foreign Missions in the year just closed amounted to $514,000. This Society has 108 churches in Turkey with 7,490 members.

—Some doctor in China (Dr. Avres) has been echoing the words of Sir Geo. Birdwood about the perfect innocnousness of opium when smoked, declaring that it can be left off with ease and without bad effects at any time; "opium-smoking has no effect whatever, in a medical sense," and this foolish talk goes from paper to paper around the world. It is very strange that the Chinese themselves do not see this, and universally speak of the craving as almost invincible. A missionary who had some of these victims under his care, writes in "*China's Millions*" as follows:

The patients slept in the room adjoining the one which my host and myself occupied. This rendered close observation possible; and it was very instructive to see how the poor fellows had to struggle against the habit they had long ago contracted. During the first night one of the men experienced the craving for the drug, and called for Mr Fan, that he might teach him how to pray. He had never prayed before, and a form of prayer was repeated to him; this prayer was repeated by him, and soon after he fell asleep. Several other men, who had previously expressed themselves desirous of breaking off the use of opium, when the decisive moment arrived faltered, for they feared 'the craving.' This craving must indeed be terrible, in imagination and in reality, for whenever one speaks to Chinese about abstaining from opium, they invariably speak of 'the craving' as the insurmountable difficulty.

—We take the following from the *Indian Witness*:

In connection with this fundamental principle of worship we may refer to the frame of mind in which both private and public worship should be performed. There is a slovenliness in the religious practice of not a few Christians, which cannot but interfere with their approaching the most holy place.

What is the most holy place here referred to? Some may suppose the reference is to the church-building in which Christians assemble. We rather think the reference is to the place where Christ appears in our behalf. We think it is a serious error to attribute any special sanctity to the church-edifice. There is nothing in the New Testament to favour such an idea. There 'the house of God' is the body of Christ's people. It is their faith that is spoken of as 'your most holy faith." Believers are the temple of God, and they are temples of the Holy Ghost. "The temple of God is holy, which temple are ye." "Neither in this mountain nor in Jerusalem shall men worship the Father." "I will that man pray in every place." "Where two or three are together in my name, there am I in the midst of them." It is remarkable that in all the New Testament, from the Acts on, covering a period of nearly half a century, there is not a single reference to the building of any place for worship Church-buildings often answer an important end by allowing many to come together to unite in prayer, praise and the hearing of the word and exhortation, and if the worshippers sanctify the Lord God in their hearts, He is undoubtedly there to answer and to bless. But he is equally present in the house where family prayer is offered, and in the closet of the suppliant. The temple, its sacrifices, priests, lavers, ceremonies, all this belongs to an inferior and preparatory dispensation, and the New Testament warns us against taking it for our standard. Faith suffers just in the degrees in which special sanctity is attached to Church-edifices. This result is intensified when to a particular portion of a Church-edifice a special sanctity is attributed. These are the unsuspected steps by which Ritualism begins its disastrous course. Many allow usages which convey the impression that there is particular sanctity in a part of the Church-edifice, without being at all aware that such a result is induced, Many among Methodists use the word altar without the slightest idea that they are favouring Ritualism. The evangelical portion of the Church of England are contending earnestly that there is no such thing as a material altar in this dispensation, and rightly consider it a vital matter; for if the Ritualist can have his altar the rest follows as a matter of course,

—Dr. Weir, in his Census Report, falls in with the fashion of the day and speaks admiringly of Buddhism:

"While a Buddhist does not believe in a personal divinity, he seeks the highest goodness, and peace; and he is enjoined to accept nothing on Faith; the Law of Buddhism is justice."

Alas! there are only 169 Buddhists in Bombay against some 770,000 who believe in the existence of God. Not believing in God, the Buddhist can only seek the highest goodness in himself, Whatever goodness he finds there that is of course the highest. Is the belief in the existence of God demoralizing? We freely acknowledge that a man is not helped by seating on the throne of the universe a being like his own corrupt self. Dr. Weir adds:

The essential principles of Buddhistic teaching are accepted by Jains. The tenderness of the Jains for life is much scoffed at; to many their tenderness for the life of the weakest creature, lest it should be killed on its upward way, is most touching. The Jain population number 17,218, to 15,121 enumerated in 1872.

We certainly would not scoff at any thing like tenderness for life. But we think the Jains are far from being in harmony with the laws of existence to which all are subject, which ordain that to a large extent life shall be sustained by the forfeiture of life. The abstention from life-taking, like the observance of Caste, is just a means of accumulating righteousness, and setting you where you dispise others. All the compliments that Dr. Weir can pay the Jains and Buddhists, will never condone in their eyes for the crime of beef-eating, whereby all Europeans are constituted murderers.

—Professor S. H. Kellogg in the *Presbyterian Review* points out the following characteristics of a system that some among us wish to glorify at the expense of Christianity. And the testimony no one can deny;

"In Buddhism there is (*a*) no revelation of the being and glory of God; (*b*) no inspired Book making known the will and purposes of God; (*c*) no assertion of the existence of a human soul; (*d*) no conception of sin as disobedience to the supreme law; (*e*) no adequate doctrine of salvation from sin; and (*f*) no joyful announcement of a blessed and immortal life."

—We meet with this statement:

It is a fixed idea with Enlish missionaries that in proportion as they Europeanize the costume of their dusky converts they improve their morality.

So far as our observation goes (and it has not been very limited) nothing could be more removed from the fact than this. Missionaries have no desire that converts should renounce their national costume, except where it offends against decency; the desire to change it is on the side of the convert, and he is too apt to ascribe the disapproval of the missionary to a class feeling.

—In an audience given to some thousands of pilgrims the Infallible Pope, seated on his throne, said:

"We, meanwhile, in order that we may have light and counsel, have ordered that the Virgin, who is called the Queen of the Rosary, shall be called to our aid,"

Some Protestants are trying to persuade themselves that there is a vast difference between Pius ix and Leo. xiii, and they fancy they see in him that long desired combination of common sense and Pontifical power. The above extract does not favour this idea. The apostle James tells the church of Christ of all ages, "if any man lack wisdom, let him ask of GOD, who giveth liberally and upbraideth not; but let him ask in faith, nothing wavering "But the Pontifex Maximus of Rome, teaches the Catholic world to ask the Virgin to give him counsel and light, a method of obtaining it not known to the apostles.

—The Rev. Mr. Wilkie of Indore has received a reply to the letter addressed by his colleague and himself to the Government of India. The reply says that H. H. the Holkar, as the ruler of his State, has plenary powers. A scrupulous regard must be had to the treaties between the Holkar Government and the British. British subjects must be protected in the enjoyment of religious liberty of opinion and practice; but the British Government could not interfere on behalf of the subjects of Native States. The missionaries will be protected in the exercise of personal religion, on their own premises in Indore. So far the reply leaves matters where they were, only emphasizing the position a little. But a soothing word is added to the effect that the Agent Governor-General will point out to the Indore Durbar the immunity from molestation in British India, as regards mission work; and it is hoped that H. H. may adopt a more conciliatory policy. In

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the last meeting of the Bombay Missionary Conference it was suggested that it might be well for friends of the missions to ask the Supreme Government to use its offices with the Native States to persuade them to give to all their subjects without distinction full religious liberty. The suggestion met with approval though action was deferred pending the reference made to the Government in the Indore matter. The letter to which we have been now referring, will be found in our Epitome.

—THE *Indian Churchman* is somewhat cast down in view of 'a rock ahead.' which it discovers with its spy-glass, but does not well know how to evade. It persuades itself that there are many Wesleyan ministers desirous of returning to the bosom of the Church of England, but they are married men, probably with five or six children each, and the question is how are they to be supported if they come over, during the year or more of probation and study!

—WE hear with great regret of the death of the Rev. Wm. Martin, of the U. P. Rajpootana Mission, on the 25th ult. It is 23 years since we had the pleasure of greeting Mr. Martin on his arrival in India, and we deeply sympathize with his surviving brethren in the Mission. In another column will be found an interesting and appreciative notice from the pen of a brother missionary.

—IT is a good sign that Bulgaria is at length getting out of the Russian meshes. It would be a good thing if an independent state with a constitutional government and religious liberty could stand in the gap between Russia and Turkey.

—RETRIBUTION in the form of bankruptcy has overtaken a great cotton merchant of Liverpool who thought the proper use of capital was to control the market and make it subservient to his own ends. Other and perhaps better men are dragged down by his fall. It seems to us very strange that our law-makers should allow this abuse of commerce to go on, involving, as it inevitably does, periodical revulsions.

—SOME time ago we were told of Fenian plans to destroy London. It would appear that they have been experimenting in one of the underground railways, without such fatal results as they are thirsting for.

—THE Mahdi of the Soudan has been routed by General Hicks, and we hope to hear that his cause has collapsed. We cannot afford to let Mahomedism resume its sword.

—THE Rev. Mr. Hægert of the Bethel Santal Mission wishes us to ask our readers to read his circular issued with this number of the *Guardian*. We noticed the work of this Mission a few weeks ago.

—INTELLIGENCE has been received this week of the death of the well-known Hindoo reformer, Pundit Dyanund Sarnswati, the founder of the Arya Society. His great aim was to re-introduce the religion of the Vedas as he understood it, involving the abandonment of idolatry.

—OUR readers will perceive by an extract in our Epitome, that the Marquis of Ripon, our esteemed Viceroy, is calling upon Roman Catholics to unite in petitioning St Fransis of Assisi to offer prayers in his behalf. It seems to us a great pity that he should neglect the direct and divinely appointed way to the throne through Him who is "the Way, the Truth and the Life."

DEATH OF THE REV. WM MARTIN OF NUSSEERABAD.

THE tidings of the death of this devoted servant of God will come upon many here and at home with painful surprise. On the Sunday before his death Mr. Martin was apparently in his usual health. He preached as usual to the native congregations in Nusseerabad and Ashapura, the Christian settlement which he founded, which is distant four miles from the cantonment of Nusseerabad. On Monday he was out in the sun nearly all day, standing in the bed of the Talao near the Christian village, marking off land for the Christian farmers. In the evening he rode into Nusseerabad, complaining of severe headache and fever. He took to bed, never rose, and died at midnight on Thursday the 25th October, having suffered for three days from Remittent fever.

It is not possible, so near the event, to estimate the loss to the United Presbyterian Mission in Rajpootana of the life of one of untiring devotion, and altogether unique experience as a Missionary. We hope this will find fitting expression in another form.

Mr. Martin laboured for nearly 23 years as a Missionary in Rajpootana. For the period of 11 years he had associated with him in the work at Nusseerabad his brother Mr. Gavin Martin, a Missionary of a singularly pure and elevated character, whose untimely death in October 1874 is still deplored be all who knew him.

Mr Martin's interest in the people was so great, that, not content with preaching the gospel to them, he never saw poverty but he sought to relieve it, nor sickness but he did his best to cure it. He knew nothing about medicine theoretically, but he knew a great deal practically. For many years, he carried on quite a large practice in Nusseerabad and the villages around. His ways with the Natives were so kindly, and his treatment of them on the whole so successful that they preferred to go to the Padri Sahib even when the help of fully-qualified doctors was available. In cholera times, when the panic among the people was great, Mr. Martin would take his medicine chest, and visit the streets and lanes in the bazar, and minister to the wants of the poor sufferers. Even the people in distant villages never appealed to him in vain. When the news of a cholera outbreak reached him, he would send on his medicine chest, and mount his pony, and, on reaching the scene of distress, might be seen moving about like an angel of mercy from home to home, administering medicine, giving instructions and by his cheerful manner, and his sublime faith in God, inspiring hope and confidence.

What he did during the terible famine of 1868 cannot be told in a brief notice. Utterly careless about himself, he sought to save others and there are many who now tell that, under God, he was the means of saving them from starvation and death. At that time, he gathered in many orphan children; and to provide for some of them, he formed the Christian settlement of Ashapura, with which his name will be for ever associated.

His pure, unselfish life, his high-toned piety, his open-handed charity, his interest in the spread of Christ's kingdom all over the world, these traits of character of our beloved friend will remain blessed memories to the many Christian friends here and at home who are mourning his loss. "Blessed are the dead who die in the Lord; they rest from their labours, and their works do follow them."

J. H.

I send you the following lines in compliance with your request in the *Guardian* of Saturday before last.

This year I have found my way to this place being not far from Ahmednagar. I am putting up with Mr. R. A. Hume, and from last Thursday up to this day somehow I cherish the idea or feel as if I am in the family of his late worthy father of whom the equally worthy son reminds me so often. The same loving, earnest, active Christian spirit we behold in the son as we used to see in the father, nearly thirty years ago. His sister Miss Sarah Hume has come out to take care of her brother's motherless children and I think she best represents her greatly revered and beloved mother. It is wonderful to see how the first generation of missionaries are living and perpetuating their influence in their children.

The various diets of worship we have had were of a most profitable kind. The meetings at usual lasted from 9 A. M. to 12 o'clock, and again from 3 P. M. to 5-30 and yet they were not able to overtake all that was mentioned in the printed programme paper! At each of these diets of worship nearly half an hour was devoted to miscellaneous extempore addresses by any brother that liked to speak and we were greatly pleased with these outpourings of their hearts which often partook the nature of personal testimonies on behalf of Christianity.

I was often struck with the command of language that many of the brethren belonging to the Theological Seminary and the Normal School of the C. V. Education Society showed, so correct in their pronunciation and idiom. A few years ago they and their forefathers spoke Marathi so incorrectly, they could not even pronounce the word Brahman, they used to say Baman! I wonder what our Brahminical friends would say if they could have heard "these twice born" ones of the New Faith that is forcing its way amongst them.

The night meetings which consisted of hymns and spiritual songs and addresses were presided over by some of the pastors. These meetings were specially meant for non-christian friends who used to come out largely, and seemed to take an apparent interest in all that was passing.

Two evenings were devoted to lectures. The fisst of these was delived by Col. Jacob whose high attainments in Sanskrit have well entitled him to be heard with respect and attention. He lectured on Life and placed the subject in a very interesting form before his hearers who were from what are called the higher classes, and the other lecture on *Samipata* was delivered by myself. It was also heard with attention and respect.

Last Sunday morning we had a most profitable service conducted by Mr. R. A. Hume for nearly two hours. There was no formal sermon delivered but select passages out of the word of God were read and pressed home to the hearts and consciences of men with all the tenderness and earnestness of spirit with which one can speak and the consequence was that there was great searching of hearts. Many men and women were led to surrender themselves to the Lord anew and renew their consecration vows. Many from surrounding districts came forward and promised to follow the Lord and give up their old gods, which at best were dumb idols which could do them no good.

At four o'clock P. M., the Lord's Supper was administered and some eight or nine hundred or perhaps a thousand persons partook of it. Again at night several delivered farewell address which were listened to with marked attention. The Lord is doing a mighty work in

this part of Western India and our brethren may well take courage and go on thus rejoicing.

N. Sheshadri.

ANNUAL MEETING OF THE AM. MARATHI MISSON.

Ahmednuggur.

[We are much obliged to the two friends who have favoured us with the following accounts of the anniversary exercises held last week at Ahmednuggur.—*Ed. B. G.*]

The annual October meeting of Christians, in connection with the American Marathi Mission, was held this past week at its usual place, in the city of Ahmednagar. Probably there have been few like gatherings where there have been such earnest addresses, heartfelt prayers and such longings for the manifestation of God's Spirit to work in the heart and revive his church. Several weeks before this gathering of Christians took place, those in the city itself met daily at a morning hour to implore a blessing on those who were soon to meet together, and the burden of prayer and remark was the desire for a revival of faith and zeal, and some special working of the Spirit in every heart. The spiritual revival in Japan and the unusual interest in the Madura Mission made all feel that this was an occasion which must not go by without receiving a blessing also.

Now at its close, perhaps we cannot say that the blessing has been in such measure as might have been received, but there will be many who will long remember this week as one of special refreshing, when old truths seemed presented in new lights, and in earnest words driven deep into the heart. Perhaps every heart was not prepared to be especially impressed by the Holy Spirit, but those who had truly sought this preparation by prayer and the exercise of faith have gone away assured that they have met with the Spirit of God in a way they have seldom or never experienced before.

We had with us from abroad several who added materially to the interest of the occasion by their earnest words, Col. G. A. Jacob, Rev. G. W. Seiler of Ratnagiri and Rev. Narayan Sheshadri. Rev. B. Blake was present a few days before the meetings commenced and gave an interesting lecture on "I believe on God."

Although the meetings opened formally on Thursday morning, the evening before a large audience of Christians and Hindoos listened to a lecture by Col. G. A. Jacob on "Life," showing that life was in the beginning created and placed in this body of clay, so that life came from without and was not self produced or evolved from matter. Sin is the death of this soul, and man will not live again unless as in the first place life, that is eternal life, is also given from above, and a new man take the place of the old.

The choice of subjects for consideration during the week was most happy, leading step by step to the unfolding of the deepest and most precious truths as well as practical duties connected therewith. Friends from other fields, missionaries and native Christians took part in the discussions.

The first subject was the sin of the least diviation from perfect obedience to the wishes of God. Then followed the thought of the life of Christ as our example. His will being one with God's prevented mistakes even in his dealings with man. He never became discouraged, was never affected by pride, but in humility lived his sinless life, and so far as we depart from this example we stand guilty and condemned.

Subject that followed considered the enormity of sin as measured by what it cost God to redeem sinful man. This sin must be repented of, detested and abandoned if we are to expect the outpouring of God's Spirit.

The next step was to consider the sanctification that is necessary and how to obtain it. We were told that the real instrument was the Holy Spirit, but on our part *faith*, which opened the heart and allowed the Spirit to do the work which the utmost efforts of our own could not accomplish. And the Spirit thus permitted to work destroys the power of sin, Himself dwelling within us.

On Friday the subjects changed to the consideration of the outward manifestations of the holiness which the Spirit is so willing to give. We were asked to let the mind dwell on the privileges which the children of God enjoy, and prominent among them was the opportunity of making known the Gospel of Christ to a sinful world. At this point Mr. Imam Baksh gave a most interesting account of a visit to Lalatpur in the North West Provinces, where without missionary effort from without, a work of grace is going on among many hearts and many are seeking to be baptized. And he asked why the time had not come when the Church should begin its foreign, as well as home missionary work, independent of help from England or America? He answered this question in part by stating his resolution to go there himself, hoping that his support would be undertaken by some native Church or Churches. This was followed by the citation of biblical examples of self-sacrifice, earnest longing, and untiring effort for the good of others.

Friday evening Rev. Narayan Sheshadri gave a lecture on "Samipata" or "Nearness," one of the four kinds of freedom from worldly existence as found in Hindoo Philosophy. This word he appropriated to a Christian use by showing that "nearness" to God was indeed the great need of man, the only way of accomplishing which was through Christ who is the way and the life. He was listened to by a large and attentive audience of Christians and Hindoos.

Saturday, but one session was held and the thought was turned to our responsibility as servants of Christ, the peace and growth of the church, our obligation in spreading abroad the Gospel, growing in grace and holiness, and being the instruments in God's hand of accomplishing his will on earth.

With such preparation it was no surprise that the Sabbath morning hour was to many a season of special blessing. Hearts were full, one after another witness was borne to the blessings that had been received in these few days. The service was to have been an hour long but two hours hardly sufficed for the overflow of thought. Women wrote their thankful thoughts and these were read. Some confessed their shortcomings and declared their new resolve to give all to Christ. When an opportunity was given the whole assembly arose as a body to express their wish to be wholly given to the Lord. And finally when those outside the church of Christ were called on to express their desire to serve God, several Hindoos arose and came forward and declared their intention henceforth to serve God. One asked for prayer that he might have courage enough to confess Christ, and a Brahman woman expressed her determination henceforth to live for Christ. The Spirit of God surely was present working in many hearts. Another impressive scene in the afternoon closed the series of meetings, when six or seven hundred people partook of the communion, thus remembering and honouring him whose power had brought them out of darkness into light.

When we look at the blessings God is ready to give to his children there is a feeling of sadness that our own lack of faith or obedience has prevented blessings in larger measure, but many are the grateful testimonies to the rich blessings that have been received. Prayers have not been in vain, and the new life which has been gained will be passed from heart to heart even to distant places. May our faith be increased to expect greater things and we shall not be disappointed, for He who gives is willing, and ever ready to give even more than we can think or ask.

J. E. A.

NOTICES OF BOOKS AND REPORTS.

"Our Heavenly Father" Marathi (3 annas and 4 annas). This little book has been translated from the the English of the Rev. Mark Guy Pearse, by Mrs. Hume of the American Mission, Bombay, editor of the *Balbodh Mewa*. Nothing is more noticeable in our modern literature than the pains taken to engage the attention of children by writers of ability, and especially to bring to their comprehension the truths that are best fitted to bring them into right relations with God and with their fellowmen. Mrs. Hume, in common with others, has earnestly desired to see this kind of literature in the vernaculars of India, and has contributed this beautifully got up booklet, brought out by the Education Society's Press. It consists of sevral talks with children on subjects suggested by the words "Our Father who art in Heaven." It is nicely illustrated and has apropriate hymns interspersed. We recommend all our readers to get copies and if they or their children are unfortunately ignorant of Marathi, the book will be a nice present to some neighbour. In this connection we should not omit to make mention of the valuable service rendered by A. L. O. E., to the rising generation of India, in supplying so many little books specially for the children of this country. For a score of years she had been writing books eagerly and extensively procured by the English public as fast as they appeared, and yet she was willing to come to India and take up her abode here for the purpose of helping the people of India by her writings. A large number of her booklets have been published in Marathi by the Chr. Ver. Ed. Society.

The Bombay Guardian.

SATURDAY, NOVEMBER 3, 1883.

FREE THOUHT IN INDIA. II.

The *Philosophic Inquirer*, noticed in our last, extracts the following from the Rev. Mr. Hume's pamphlet:

"Against all theoretical objections, there is the fact that millions of human beings have found in it a reconciliation to God in which nothing of his fatherly character is obscured, while the perception of the guilt and peril of sin has been increasingly deepened."

Here a fact is referred to, a lact of such unspeakable importance that nothing among all the great discoveries of this century can for a moment be compared with it. Every man that has the least regard for the interests of humanity, must be profoundly interested in any system that can point to millions as having been brought into reconciliation with God and been alienated from sin by its influence. The statement is not that all who are known as Christians, all who have been baptized, all Europeans, or all the members of any Christian Church, have come to the knowledge of the evil of sin, and been reconciled to God, but that they who have received the Gospel in the spirit demanded by the Gospel, have experienced this blessed change of character. Yet the *Philosophic Inquirer* dismisses the statement as *unadulterated nonsense*. This tells more

against the writer of the so-called review, than against the system noticed by him. But let us notice what more he says, and if we find any thing in a shape of an argument, let us examine it.

From a little baby boy God grew up to manhood and "satisfied" himself by finally giving up the ghost (not holy ghost, mind,) on the Cross. To Mr. Hume this no doubt appears sublime; but to other people nothing can be more ridiculous. Is it possible that we can seriously question the justice of allowing one man to suffer for the sins of the whole human race,—past, present, and to come? Am I any the less sinner if another man is made to bear the odium and penalty attaching to an offence committed by me? To allow one man to suffer for another is diametrically opposed to all our ideas of justice and honesty. If Mr. Hume proposed such a thing in any court of justice, I think the judge would feel inclined to ask whether any one had recently left a lunatic asylum. And we must remember that the atonement only shifts the responsibility of sin from man to god, that is god the younger, so that Jesus Christ has got to perform the pleasant task of eternally bearing the sins of mankind. What a cruel fate! Perhaps this is why Christians are so liberal in adding to his burden. The atonement is one of those monstrous Eastern myths which we cannot by any means accept, and I fancy Mr. Bradlaugh was right when he said that these myths are believed in with a fervor inversely proportional to knowledge.

So the Gospel is, after all, an Eastern myth, and not a Western. It is "one of those monstrous eastern myths;" it is Asiatic in origin; and the reproach of it belongs to the East and not to the West. This writer pays a very poor compliment to the quarter of the globe where his lot and that of his ancestors has been cast.

We would point out to him that he misrepresents the scope of the Gospel. He speaks as though a great injustice were done by allowing Christ to suffer for the sins of men. He fails to note that no one is compelled to enter into this scheme, and that every man is permitted, if he likes, to bear the burden of his own sins. The atonement is for those who believe that one man can suffer for another; that divine justice and the sanctily of law and all the claims of government and the interests of the governed may be secured by the devotion of a sinless person, in whom dwelleth the fulness of the Godhead. It is not for those who think such an arrangement wrong; it leaves them perfectly free to abide in sin and under condemnation; it does not take away their responsibility for a single sin. If they think that justice requires them to bear their own sins, there is nothing in the atonement, there is nothing in the Bible, to interfere with that arrangement. They shall abide in sin, yea, to all eternity. They shall be required to give an account of every idle word, of every foolish thought, of every covetous desire, of every feeling of malice, of every neglect to promote the interests of their fellows. Why should they speak against the atonement? It robs them of nothing. All that it does is to give them a more extended probation, and an opportunity of coming into the enjoyment of the privileges of the Gospel, *if they see fit*; not, if they do not see fit.

If it is unadulterated nonsense to speak of reconciliation with God as obtainable through the sacrifice of Christ, it must be equally so to imagine that a man can atone for himself, that a man by reformation and obedience in one stage of his existence can make amends for sins committed in a previous stage. If it is unadulterated nonsense to say that I may be brought into reconciliation with God through the voluntary sufferings and death of the sinless Son of God, much more must it be so for me to flatter myself that I, a sinful man, can at some future period make atonement for my past sins. Sin is indestructible; the fact remains that I have sinned; the influences of those old sins still exist and travel on from day to day somewhere in God's universe; and the only posible solution of the difficulty is that I must suffer the everlasting displeasure of the most holy God. He is indeed loving and kind and not willing that any should perish, and has devised a method whereby he can forgive the penitent sinner and save him from sins; but many do not see fit to avail themselves of this remedy, and it is their privilege to abide in sin and remain forever under the condemnation of God. Let our adversaries at least give credit to the Gospel for its magnanimous concession to their own views; its consent that they shall follow their own idea of justice and be forever the objects of the divine displeasure. They pronounce their own condemnation; they may not be saved through the atonement of another; they cannot be saved through any atonement made by their future selves; they therefore abide under the wrath of the Sovereign so long as they have existence, in this world or in the world to come. It is their own arrangement, their own choice, and the Gospel is in no sense responsible for it.

APOCALYPTIC SKETCHES. LXVI.

"And bound him a thousand years." Rev. xx. i. "Till the thousand years should be fulfilled." 3. "And they lived and reigned with Christ a thousand years." 4. "But the rest of the dead lived not again until the thousand years were finished." 5. "When the thousand years are expired," Satan shall be loosed out of his prison." 7.

Here we have five references to a period of a thousand years, and in all the rest of Scripture not another, though possibly what is here intended may be intimated elsewhere under some other form of words. Let us see if we can learn any thing as to the meaning of the expression.

Some repudiate any necessity for inquiry, insisting that the words must be taken literally. A thousand years must be a thousand years and can be nothing else. But unless we choose to literalize every thing, we are under no obligation to do so in this instance. We do not understand ix. 16 as teaching that there will be an army of two hundred millions of men, mounted on horses having heads like lions, from whose mouths issued fire and smoke and brimstone. We found that passage to refer to the Turks, advancing from the Euphrates westward, the first to use artillery (at the siege of Constantinople A. D. 1453,) which being then a complete novelty sent terror to the hearts of all against whom it was directed, multiplying some hundreds of times the force that employed it. This is a book of symbols; and over and over again the reader is assured that special wisdom and much study are necessary to comprehend these symbols. The idea that we are rendering any particular respect to Scripture by taking every thing literally, is not inculcuted in Scripture. Men, by the power of the Holy Spirit, are to exercise common-sense, and interpret every passage by the law that is most applicable to that passage. We therefore cannot take sides with those who insist that the 1000 years in Rev. xx must refer to a period of ten centuries.

All the other indications of time in the prophecies of this book, are symbolical. The "1260 days" stand for 1260 years. "Five months" 150 years. "Three and a half days are as many years." Every thing is symbolical, and means something different from the particular object whose name it bears. A beast is not an animal, but a nation. People speak of the British lion, and if a foreigner got the idea that there was in Windsor Castle some very terrible lion with lightning glances and a roar of thunder, it would not be more extravagant than for the reader to imagine that the beasts of Revelation meant real animals. The analogy of the entire book compels us to take the 1,000 years figuratively.

Well, figuratively what do they mean? Are we here also to take each day as a year and multiply the 1,000 years by 360 to reach the full term indicated? There are formidable difficulties in the way of our doing this.

The reference is to a period in which Satan is bound and imprisoned and cut off from the exercise of that power which he has been swaying for six thousand years; in which the saints are to be invested with Christ's own power, and be looked up to by all the world as the viceroys and representatives of the Lord of glory. This is what is called the millennial period; a time when truth shall be in the ascendency, and falsehood and sin confounded, silenced and completely led captive. But there is to be a restoration of liberty and power to the Prince of the world, and the nations are to be again deceived, and the saints shall find themselves summoned to a new campaign against sin. During the entire period designated by "1,000 years" there will be ever-present the consciousness and apprehension of this coming day of terror. Just as the anticipation of the cross shed a shadow over the days of Christ from the time when he entered on his ministry, so the millennial joy will be darkened and overshadowed by the anticipation of this resurrection of evil. Thus it forfeits the blessedness that properly belongs to the millennial period. Is it likely that God will call his saints to wait for perfect and final deliverance for 360,000 years? It does not seem so to us. "The blessing of God maketh rich and addeth no sorrow." It is true that there is the assurance of victory. The final effort of Satan will be at the best like Napoleon's return from Elba; a seizure of power followed swiftly by a more ignominious defeat. But the believer longs for the completeness of redemption. And the whole creation is represented as longing for complete deliverance from the bondage of corruption.

Again, let it be observed that after this episode of Rev. xx. 1-10, every thing is found very much in the condition in which it was left at the end of ch. xix. In Chapter xix we are at the time of the marriage-supper of the Lamb, his wife having made herself ready, and been clothed with bridal garments,

even the righteousness of saints. We have the glorious manifestation of the Word of God, and the overthrow of all those in whom the word of God is not reigning. The apostle there falls at the feet of the angel, in whom the glory of God and of Christ so conspicuously appears to him. Well, after the 1000 years' term, we seem to be just there, only without evil looming in the future. There is the general resurrection and general judgment, new heavens and new earth; but the new Jerusalem is seen as a bride adorned for her husband; he that overcometh inherits all things, and if any man thirst Christ will give him of the water of life *freely*, and the nations of the earth bring their glory and honour into the New Jerusalem, and the apostle is found falling at the feet of the angel, and so on. If we were to treat Rev. xix. 1-10 as of the nature of a parenthesis, and omit it in reading, we would not miss it; there would not seem to be any lacune. It is of course an integral portion of God's word; but it is a mistake to suppose that it refers to a very protracted term of years.

REMINISCENCES. CCXXXV.

EXTRACTS from diary. Bombay, 1850.

HOMUNCULUS noticed that the Lord has set times for his manifestations. Christ said, My time has not yet come. My hour is not yet come. The times and the seasons God hath put in his own power. Until the fulness of the Gentiles be come in. The time to favour Zion, yea, the set time has come. The times of refreshing from his presence. Sometimes the period of gestation and the time of travail are used to illustrate the time and process ofdivine manifestation. John. xvi. 21; 1 Thess. v. 3. Go thy way till the end be. The words are closed up and sealed till the time of the end. The prophetical indications of time all denote the same thing. We are not to snppose that these great critical moments are chosen arbitrarily. They are determined, *among other things*, by the state of the Church, and by the state of the world. It was so in the time of our Lord's first appearing. There came an hour when all things were ready, a juncture when the great ends proposed in the manifestation of the Son of God, would be more effectually and more gloriously secured than at any other. Homunculus was seeking not a private blessing, but one pertaining to the Church of Christ, and he was led to see that there would necessarily be a congruity with the condition of matters in the Church and in the world, in the time chosen for its bestowal. He was led accordingly to scrutinize the coming days and seasons to discover if possible when the congruity would present itself; that is, he was led carefully to study the subject of prophecy, fulfilled and unfulfilled, and to notice with equal care the signs of the times, both within the Church and beyond its borders. But who is sufficient for these things? In common with many others who have sought to find out the application of unfulfilled prophecy to our own time and the immediate future, he often fancied that he could distinguish the day of the manifestation, and under the influence of this bias found a mistitude of things in heaven and earth and Scripture and his own experience to make him positively sure that he was right in his calculations, till the expected day came and carried them all away as by a desolating flood, leaving something like chaos behind, until reviving hope caught a glimpse of some new golden summit in the distance, the Pisgah of many succeeding days. Like many others too he found the blunders in this field of investigation not unaccompanied by blessings. The ordeal is a terrible one, and many have lost what faith they had in finding that their cherished calculations have failed. They allowed themselves to be persuaded that the Spirit of God had inspired these calculations, and when they failed, they were tempted to believe that there was no such thing as spiritual guidance. We learn from the scriptures that holy men of old, men who were undoubtedly taught of God, often sought to understand the seasons and signs of future manifestations and were baffled. Says John, at the beginning of the Apocalypse: "Blessed is he that readeth (aloud, in the assembly) and they that hear the words of this prophecy, and keep those things which are written therein." It is not the mere study of prophecy that is blessed; but the study that is accompanied by *practice* of the things indicated. Prophecy must be converted into experience. The mere study of prophecy disposes a person to neglect or make light of the duties and privileges of the passing hour, and to lose himself in an ideal region. But every man belongs primarily to the passing moment, and must be on his guard against any influence that would snatch him away from it, or hinder him from giving his heart to it. In this light the introductory chapters of the Apocalypse are of immense importance for the comprehension of the whole; and there is good reason to believe that they who keep the words of the seven epistles in chs. II and III shall see the Word of God go forth on a white horse to the battle of the Lord God Almighty, and the New Jerusalem descending from God out of heaven.

Jan. 25. I am led to look forward to the Feast of Tabernacles, Sept. 21. I can more easily wait these eight months than I once could eight days.

Feb. 4. My soul is greatly rejoicing. Since the beginning of December the Lord seems to be leading me more gently. He has given me a sweet resignation, a disposition to wait as long as it may please him. The idea was sometimes in my mind that there were to be eighteen years yet. I know the time and it does not seem to be long.

22. Have just read as follows in a sermon recently printed: "Jones heard Miller, that venturous and very ignorant interpreter, at Washington, end of February, 1844, telling that the advent was to be equinoctial, or near it, i. e. in 3 or 4 weeks. I have also heard one of his suffragans publicly denounce Missions, and predict no more conversions till his master's calculations were verified by the event. The last adjournment is to April, 1850."

March 5 The inspection of a little shell teaches me that even in the depths of the ocean, and in creating a habitation for the most insignificant creature, God acts as though that little domicile were to be submitted to the examination of the whole universe, and as though all his perfections were to be disclosed by it alone. And yet how little do Christians think of the mansions Christ has gone to prepare for them Let me remember that my most insignificant and hidden act is to come into broad light and universal inspection.

[Letters intended for the *Bombay Guardian*, should in all cases be authenticated.]

CORRESPONDENCE.

THANKSGIVING DAY IN THE M. E. CHURCH, SECUNDERABAD.

To the Editor of the Bombay Guardian.

SIR,—It may interest your reader to see on record a brief account of the proceedings connected with the recent Thanksgiving Day held in the M. E. Church, Secunderabad.

The leaders and stewards of the Church had determined to set apart such a day in order to give some public expression of their gratitude to Almighty God for the degree of prosperity vouchsafed by Him to the Church during the year, and the Pastor decided that Saturday, the 27th October, would be suitable for the occasion.

First of all, at 8 A. M., there was public service in the "dear little Church round the corner" (as our beloved brother from Cork delights to call our disencumbered Bethel!) which was prettily decorated for the happy occasion, and was well-nigh filled with a grateful people.

Before discoursing on Psalm 96. 8.—"Give unto the Lord the glory due unto his name; bring an offering, and come into his courts,"—the Pastor read statistics showing a numerical gain in membership (including probationers) of 100 *per cent.*, during the year, and then called upon the Recording Steward and the Secretary of the Sabbath School to show what the Lord had done in the financial and Sabbath School departments. The former complied by reading a synopsis of the year's finances, in each branch of which it was evident that God had given an increase exceeding by far the anticipations formed by the office-bearers in the earlier months of the year! the more important increases, falling under the heads: "Pastor's support:" "General Fund" and "Missionary Collections." The Sunday School was reported as numerically stronger than had been the case for years past, the outlook being pronounced highly encouraging. There has been a certain amount of spiritual awakening amongst the children—especially of late; and we are expecting much larger blessings in this direction.

The second event of the day was the gathering together of the Sabbath School children, who met in the Parsonage grounds, where a large marquee had been erected, under which our future men and women disported themselves to their heart's content. After the whetting of appetites which are not usual in the background, tea, cake, &c., were distributed and disposed of in becoming style. Then came more play, the singing of "We're marching to Zion," prayer, and dismissal.

The adults had by this time begun to assemble for their "Social," which lasted until 9, P. M. Many of these joined in parlor games, but the majority were entertained by the combined choirs of the Chadarghat and Secunderabad Churches, who sang at intervals, during the evening, many beautiful pieces from "Songs and Solos." The singing was highly appreciated, as were the other good things provided at much expense and labor by kind friends, whose names I would gladly commit to print if I were only sure they would not object to the liberty,

Before dismissing the happy party of probably 200 persons, including children, the Pastor called upon some of the brethren to precede him in prayer, after which the singing of the Doxology brought to a close one of the happiest entertainments it has been the privilege of the writer to attend.

I must not omit to mention a novel and interesting feature in connection with the proceedings of the day, and that was the presentation to the Pastor and his family of various gifts admirably suited to their present requirements, which by some happy method, intuitive or otherwise, seemed to be pretty well

divined by the generous donors, who will be rewarded by Him who allows not to go by unobserved or unrewarded the giving of a cup of cold water to any disciple of His.

SOJOURNER.

DEAR SIR,—I have just seen in the Bombay Gazette an appreciative notice of an adverse criticism of Mr. Shaw of Madagascar, and a republication of an error with regard to the nature of his work. It is stated that he is a school-master and not a Missionary, a Mr. and not a Reverend. On looking over the London Missionary Society's reports I find that up till the year 1880 Mr. Shaw is designated "Superintendent of Schools;" but in the Reports for 1881-2-3 that distinction is dropped and his name appears among, and as, the names of other missionaries of the Society. Whether he be School-master or Missionary, Mr. or Rev., makes no difference in the estimation which sensible people will have of the treatment he endured at the hands of the French; but if ordination, or the solemn and public setting apart a man from the ordinary duties of life, leaving him free to exercise all his time and powers in the work of the Christian ministry, makes a man, in the common parlance of modern society, a reverend, then is Mr. Shaw's work and position correctly indicated by the title reverend. This is but a small matter to trouble you with; but if Mr. Shaw's detractors think it worth their while to state he is not an ordained missionary, it may perhaps be deemed worth while to correct the statement.

I am, dear Sir,

Yours faithfully
J. G. HAWKER.

NOTICES.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club)

Pastor—The Rev. William Bell, M. A.

Hours of Service.

Sunday—11 A. M. and 6 P. M.

M. E. CHURCH SERVICES, BOMBAY.

SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m S School, 7 a. m. Tamil, 10 30 a m Marathi, 3 p. m. DEAN LANE, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. MAZAGON, Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer-meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

THE vernacular meetings at Gospel Hall, Picket Road, are held nightly at 8½ o'clock, except on Tuesday and Thursday of each week when they are held at 5¼ p. m. Christians, non-Christians, all are invited. Friends can aid us by joining in the singing.

Received for these services, Marriage-fee, Rs. 12.

M. E. CHURCH, GRANT ROAD Social Meeting, with singing and addresses on Thursday next, at 7-30 P. M. Admission 8 annas. Tickets may be obtained of Mr. Gordon, Tract and Book Depot.

RIGHT. To late. The parties referred to do not claim to be Protestants or Romanists, but Catholics.

TRUTH. Declined. Our conception of the matter will be found in another column.

Epitome of News.

SATURDAY, OCTOBER 28.

—*N. Y. Evangelist*: Telegraphic communication with Brazil has hitherto been had only by way of London, and a despatch leaving New York at 2 p. m. one day has not reached Rio Janeiro until 9:30 the next morning. A direct line has now been finished, however, after three years of labor, and congratulatory dispatches were on Monday sent through in two hours. The line comes from the Brazilian city by way of Montevideo and Valparaiso on land wires, crosses the isthmus of Tehuantepec and connects with this country by cable at Galveston.

—*N. Y. Independent*: Early in 1879 certain parties to whom Bishop Purcell had loaned considerable sums failed in business, and bankers and other creditors immediately became alarmed. The depositors, numbering thousands, hastened in crowds to the episcopal residence to collect their claims. It was discovered at the first glance that these claims were at least half a million of dollars in excess of all available assets; but it was hoped and suggestsd that the property of the diocese might be pledged as collateral, and the entire indebtedness satisfied in time. But that indebtedness, with every fresh attempt at investigation, grew and grew, until it reached at last the enormous aggregate of $3,651,342. Of course, payment of such a sum was impossible; the available assets were thrown into the hands of an assignee; the judgment of the courts as to the episcopal title to the diocese property involved was invoked; and this enormous claim, probably the greatest ever incurred by any private person on the continent, still remains unpaid.

Not to speak specifically, at this stage, of the ecclesiastical and ethical as well as legal questions involved in this remarkable failure, the suit at law may be mentioned as one of the most significant in the history of American jurisprudence. No less than thirteen among the most eminent lawyers in Ohio were engaged in that suit, and the testimony and arguments occupied sixty-nine days. The decision of the court has not yet been announced, but will be given early in the Autumn. It is now probable that, whatever may be the decree of the present court, the case will be carried to the highest tribunal of the state, and be argued afresh in the hearing, metaphorically, of the entire American people. That the final decision will have an important bearing on the tenure of church property in the Roman Catholic communion in this country, is already obvious; it may render necessary a transference of all such property to the individual congregation, with consequent abandonment of those episcopal rights and prerogatives which have been so strenuously insisted upon in the past. May it not involve a still wider surrender of such prerogatives, and in effect make the government of the Papal Church no longer the irresponsible administration of a hierarchy, but the movement of the people by and for the people themselves?

—Prof. Huxley, in a recent lecture, says: "Those who have watched the cod fisheries off the Loffoden Isles on the coast of Norway say that the coming in of the cod in January and February is one of the most wonderful sights in the world; the cod form what is called a 'cod-mountain,' which may occupy from one hundred and twenty to one hundred and thirty feet of vertical height in the sea; and these shoals keep on coming in great numbers from the westward and southward for a period something like two months." He then makes a computation by which he shows that in a square mile of such shoals, by allowing each fish four feet in length and a yard between each, there will be about one hundred and twenty million fish.

—*Times of India*: A home paper publishes the following:—"A wealthy citizen of India, Mr. De Pau, has agreed to endow Asbury University with the sum of £200,000 sterling, if £30,000 should be raised from other sources." Who is Mr. De Pau? We are afraid that he is a myth conjured up by the imagination of some ingenious individual at home who was anxious to give Anglo-Indians credit for vast wealth, which, unfortunately, they do not possess.

[Two letters have been omitted after "India." Mr. De Pau is a well-known munificent Methodist of Indiana, United States. *Ed. B. G.*]

—The approaching Matriculation, M. A., LL. B., and LL. B. honours examinations will begin on Thursday, the 22nd November, instead of on Monday, the 19th November next.

—With reference to excavations that have been carried on in Calcutta for some time past with a view of accurately determining the site of the Black Hole and other places in the old Fort, the *Englishman* says:—

"Not only the lower portion of the walls which formed three of the sides, viz., the north, east, and west sides of the Black Hole, but part of the actual floor of the cell, and one of the pillars of the 'arched verandah or piazza' to the west of it, have been exposed to view. The portion of the Eastern wall that has been laid bare is in a very perfect state of preservation, with the plaster intact upon its inner surface. The distance between this and the remains of the opposite, or western wall, corresponds exactly with the recorded dimension of 14 ft. 6 in.

MONDAY, OCTOBER 29.

—A Hindoo widow, writing to the *Kaiser-i-Hind*, says that it appears from statistics that there are twenty-one millions of widows in India who are debarred by custom from entering into matrimonial bonds after the demise of their first husband. If one widow out of a hundred were to give birth to a child every year, the total number of such children, which are generally not allowed to see the light of day, amount to about two hundred thousand and upwards.

—The *Indian Spectator* says:—Pandita Ramabai is said to have gone over to the Christian Church, an event which casuses much weeping and wailing in the land of Aryas. Some Aryan reformers are gnashing their teeth in baffled rage, and others have lashed themselves into a perfect fury of denunciation. They say the learned Sanskrita has deceived them. This is ungenerous. People have expected Ramabai's departure for a long time, in fact ever since she came in contact with the Christian missionaries at Poona. And when Aryan reformers circulated her letter of assurance a month or two ago, that she had no idea of embracing Christianity, entering a European family or adopting the habits, manners, &c., of the West, they knew the poor thing was deceiving herself. That circular elicited columns of unctuous congratulations from the organs of the reform party. We would not be surprised if some of these journals now appeared in deep mourning. But as we say above, the present spirit of denunciation is ungenerous. To be sure, Ramabai's conversion is a blow to the cause of female education among orthodox Hindus. A woman of her talents and energies might have done immense good in her own way. But for her sake it is perhaps as well the poor soul has at last found the rest she so long needed. What has the Hindu community done for Ramabai? . . . . We believe a few Poona friends supported her for months, but no permanent arrangement was made. At Bombay they fêted, 'addressed' and exhibited the Pandita, and then they left her to her fate. Could not her admirers have got up a class, and thus helped her to an honourable living? Could not the well-to-do have presented her with a testimonial? But that was not to be expected. All this while Ramabai was thrown into the society of those whose example

ASIATIC SOCIETY MUMBAI

gave her better ideas of life. She gave up public lectures and conversaziones, and threw herself heart and soul into work of real usefulness. The touch of unselfish love and charity roused her fine sensibility, the scales fell from her eyes, and she learnt to discriminate between the real and the unreal. She has now cast in her lot with congenial spirits, and is for ever rid of the selfish and the insincere; she will have her wants quietly attended to, and what is more, will have a full measure of the sympathy and appreciation essential to a nature like her's. We congratulate Sister Ramabai on her release—she need no longer fear to be exhibited as a curiosity. May she realise life's responsibilities, whether still a Brahmin or a Christian.

—*Times of India*: As we drew attention in our issue of last Friday to the unfairness of Mr. Best's appointment to Ahmedabad as Matriculation examiner, and called upon the Syndicate of the University to make some other appointment, it gives us great satisfaction to know that at the monthly meeting of that body, held on Friday afternoon, a change was made by which another of the examiners goes to the Ahmedabad centre. This is doing justice, and, to a large extent, meeting the demand which we ventured to make in the interests of the public; but it is to be hoped that the Syndicate will not lose sight of the other matter to which we attach considerable importance, *viz.* the desirability of two examiners reading each paper, or one reading only a half, and another the remaining half of each candidate's answers. We trust that, after the summary manner in which Mr. MacAfee's complaint was disposed of at first, the Syndicate may be able to explain satisfactorily to the public the reasons of their action. Whether they do so or not, it is satisfactory to know that the interests of fair play can be conserved in this presidency.

—Same: Lahore, 27. The Viceroy's party reached Batala yesterday safely. Very cold weather is being experienced.

The corner-stone of the Methodist Chapel here was laid this evening. The ceremony was impressive, and was largely attended.

—A contract has, it is stated, been made with the Great Northern Telegraph Company to lay a submarine cable from Japan to Korea.

—A Reunion paper, the *Courrier de St. Pierre*, gives an idea of how the French are enlisting the services of barbarians against the civilized portion of Madagascar. It says that after the departure of the French ships the Hovas endeavoured to reinstal themselves, but they found the Malagasy were not disposed to pay them Customs duties as formerly. The latter, supported by the French, refused point-blank to pay anything, and when the Hovas tried to force them they showed fight. A combat ensued and the Hovas were obliged to withdraw after serious losses. The *Courrier* continues:—"As soon as the news of the conflict was known at Hellville, Commander Seignag sent arms and ammunition to the assistance of the Malagasy in their struggle against their oppressors, and to encourage them, equipped a little troop of Malagasy volunteers, which he sent to Queen Pinao.

Tuesday, October 30.

—*Bombay Gazette*: A native firm has placed at our disposal the following extract from a telegram from Muscat, received on Sunday afternoon:—"There is war at Muscat: Syed Abdul Aziz came."

—Same: There was an instance of a very novel mode of theft yesterday. At about 3 o'clock in the afternoon, it appears, a merchant dropped a pearl worth Rs. 150 on the Moombadevi-road, and forthwith instituted a search. Among the crowd of eager searchers was a goldsmith named Khuntad Govind, who allowed his avidity to get the upper hand of his honesty, for, finding the pearl and thinking himself unnoticed, he put it in his mouth with he hope of secreting it. A ghattee—however, who was standing behind him and witnessed the transfer of the pearl from the ground to the mouth, taxed him with it. Govind immediately swallowed the pearl; but fearing serious consequences, not to say pangs of conscience, he permitted himself to be taken by the police to the Goculdas Tejpal Hospital.

—*Gujerat Mitra*: We regret that cholera has suddenly broken out in Surat. On Tuesday last 23 people died of the epidemic. It is stated that two *bairagees* who arrived at Surat from Nusseerabad brought the disease. Both these religious mendicants have since died of the attack.

—Rev. Luke Rivington, in the *Jam-i-Jamshed*: It is quite true that Pandita Ramabai has become a Christian. She was baptized at the end of the last month, almost immediately after she wrote a rather foolish letter to the native papers, saying she had no intention of becoming a Christian whilst in England. She seems to have felt how untrue to her deeper conviction she would be, if she put off what had long been working its way in her mind; and soon after that, she gave herself up to prayer and devout preparation for her baptism. She has been exceedingly happy in her soul ever since she made up her mind to become a Christian. Anandabai had come to the same conclusion, before she took a draught of poison in a fit of frenzy.

—*Christian*: The resolution has been arrived at to arm our suburban police with revolvers is one which cannot be viewed without grave foreboding. It reveals a state of lawlessness and social danger such as may well awaken serious concern. Such a step has not been taken by the authorities without much hesitation we may be sure, and its results will be watched with no little anxiety by many. It is a painful comment on nineteenth century progress to find such measures needful or possible in the first capital of the world.

—The Rev. Mr. Wilkie, Indore Mission, has received the following letter from Capt. Robertson, Asst. Agt. Gov. General for C. India: Sir I am directed to address you with reference to a joint letter which you and Mr. J. Fraser Campbell submitted to the Government of India in September 1882.

2. The question with which your letter dealt has been fully considered, and I am now to communicate to you the decision which has been arrived at.

3. In your letter you take exception to the opposition offered by the Indore Durbar to the prosecution of your work as Christian Missionaries in that City, and you cite as the basis of the right you claim, Her Majesty's Proclamation in so far as it concerns "full religious liberty." I am to remark in the first place that there would appear to be some misconception regarding the position which Christian Missionaries can be held to occupy in a Native State. To take the present instance, His Highness the Maharajah Holkar is the ruler of his State and enjoys plenary powers as such, in respect to his own subjects. Under ordinary circumstances no interference whatever is exercised by the British Government in respect to His Highness' administration, his connection with the British Government being regulated by express Treaty obligations, to which it is necessary to pay a scrupulous regard. So far as British subjects are concerned they are entitled to, and our Government would interfere, if necessary, to secure for them—perfect liberty of religious opinions in Native States, and also the right to practise that religion, subject to the Local laws, so far as such laws are fair and reasonable; but the Government of India would not be justified in exercising on behalf of the subjects of Native States the same interference as it would in the case of its own subjects; or indeed generally any interference whatever.

4. Were the present case one which merely affected British India, there would be ample justification for ensuring that complete toleration be accorded to your teaching, so far as this might be consistent with the maintenance of the public peace; but the conditions existing in British India, and the territory of a Native Chief enjoying practical independence, are, as I have pointed out, entirely dissimilar.

5. For the above reasons the Agent Governor General desires me to inform you that his action in regard to direct interference on your behalf, must be confined to requiring for you, if necessary, perfect religious freedom, so far as the exercise of your personal religion is concerned, and security from molestation in your own house and on your own property in the Indore city, should you possess any. He will, however, take an early opportunity of pointing out to the Indore Durbar the immunity from molestation which obtains in British India, in regard to Missionary work; and it is hoped that His Highness may be inclined to approve a more conciliatory policy than he has hitherto considered necessary to adopt.

Wednesday, October 31.

—*Madras Times*: A fatal accident occurred at the recent marriage ceremonies of the young Rajah of Kimedy, in the Vizagapatam district, by which thirteen lives were lost. But the saddest occurrence was that, immediately after the marriage, the new princess was found dead from the effects of poison. A gumastah was apprehended on suspicion, and, on being placed before the magistrate, was committed to stand his trial at the Berhampore Sessions.

—The following telegram appears in to-day's papers: Muscat is besiged by a brother of the present Imam. Everything is barned up to the walls of the fort.—H. M. S. Philomel is shelling the camp of the attacking force.—A private letter, dated the 25th instant, says that the siege had already lasted four days. All the British subjects have gone on board the ship.—The Bedouins assaulted the walls on the 23rd instant, and were repulsed with 52 killed.—Four spies caught in the town were executed,.

—Press Commissioner: A telegram from Sir E. Baring, Cairo, states that quarantine against Bombay was removed for all departures after the 6th November.

—The Roman Catholic Bishop of Nottingham, in the course of a pastoral read on Oct. 7 in the churches of his diocese, said:—We have been informed that the Marquis of Ripon earnestly desired that as many Catholics as possible should join in a Novena for his intention, in honour of St. Francis of Assisi, to whom he has a great devotion, and whose shrine at Assisi he has saved from desecration. For this good deed and for his many services, both to the Church in England and to our diocese, we are sure that you will gladly comply with his wish. We therefore ask you to recite three Paters and Aves, and "St. Francis of Assisi pray for us, that we may be made worthy of the promises of Christ," after every mass for the Marquis's intention, on the nine days begining Sept. 30.

—The volume of "Indian Experiences," by Sir Richard Temple, which Mr. Murray promises, will, says the *Athenæum*, deal with the following among other subjects;—Geography in Asia during the last fifty years; the central plateau of Asia; political lessons of Chinese history; the lake region on the frontier of Eastern Tibet; the railway from the Indus towards Kandahar; local self-government in British India; religious missions in the East; the effect of religious thought among Indian natives; the duty of Englishmen towards India; the political economy of the Indian Empire; Indian forests and forestry; the metallic currency of India; technical education in civil engineering; Pan-Islamism, or political Mohammadanism; the Mahratta nationality; the temperance movement among the British in India. The same publisher has in the press Mr. Monier Williams's two volumes on "Religious Thought and Life in India."

—Dr. John Arnold, of Upper Gloucester Place, writes to the *Times* to say that several of the friends, writing from Port-of-Spain, Trinidad, refer to a curious natural phenomenon which occurred there on the afternoon of Sunday, Sept. 2. They all speak of a "blue sun" about an hour before sunset—that is, about 5 P. M. One correspondent writes:—"We have been having very curious weather. Last Sunday, about five o'clock, the sun

looked like a blue globe; and, with the aid of a small telescope, I saw plainly three dark spots on it. After dark we thought there was a fire in the town, from the bright redness of the heavens." All the correspondents agree as to the blue colour, and several seem to have noticed the spots. This occurrence, which was held to foretell bad weather, took place three days before the cyclone that swept Martinique. Dr. Arnold suggests that perhaps some readers may be able to explain to what the peculiar colour of the sun was due. It would be interesting to know whether the phenomenon above referred to is connected with the green sun which excited so much attention in India a few weeks since.

—The New York correspondent of the *Standard* telegraphs:—A letter from Mr. H. M. Stanley, dated July 14th, has been published here, in which he reports the discovery of a new lake, called Mantumba. He has also explored the river marked in the maps as the Ikelembu, but which is really the Malundu, and finds it to be a deep, broad, navigable stream. Stanley expresses his increasing surprise at the density of the population in the equatorial portions of the Congo basin, and says if what he has seen may be taken as representing the state of things generally, there is a population in this river basin of forty-nine millions. Extensive commercial openings are offering themselves.

—The *Bombay Catholic Examiner* draws attention to a Raffle that is to come off on Sunday, in connection with the Society of St. Vincent de Paul. We are sorry to see this professedly charitable Society, resorting to such questionable means of raising the wind.

—The (London) *Guardian* says: Among the Deacons ordained by the Bishop of Durham at St. Andrew's, were two who had held important positions as Wesleyan Ministers. Mr. Frederic P. Napier, B.A., was classical tutor at the Wesleyan College, Richmond; and Mr. Jacob Stephenson, M.A., was one of the most eminent of the younger ministers. Both took an active part in opposing the late revision of the Baptismal office by the Wesleyan Conference, and it is understood that they resigned because they could not accept a change which seemed to exclude sacramental and to tend to further dissent from the Church of England. Both were ordained on letters dimissory from the Bishop of Winchester, and will be licensed to curacies in the diocese of Winchester. It is noteworthy too, that, among the 134 Ministers who opposed the revision of the service were Professors of theology at the four Wesleyan Colleges.

—*Indian Chr. Herald*: If the Maharajah of Jeypore has, as the *Statesman* affirms, wives numbering twice three hundred while yet so young, what may he looked for as the years roll on? In the time of the late Maharajah of Jeypore female education was introduced into the palace itself, and hopes were entertained that Jeypore had entered upon the road of domestic reform. The late Maharajah invited ladies from Calcutta to go to Jeypore and commence Girls' Schools, and he actually appointed and paid Lady teachers who were sent from Calcutta to work at Jeypore. We do not know the extent to which the Jeypore Government of to-day is continuing the work of Female Education inaugurated by the late Maharajah, but be the Female Education work in whatever state it may, such an example set by the chief ruler, cannot fail to do more to degrade woman, than a hundred schools can do to raise her. If the facts be as the *Statesman* has represented them, then surely the Government of India might find out some way of teaching this young ruler a much needed lesson.

—Dr. Thoburn thus telegraphs to the *Indian Witness* from Rangoon: "Encouraging meetings have been held here during the past week. A great stimulus has been given to Native work. Large outdoor meetings have been held, with preaching and testimony in four languages. Four Tamil converts were baptized on Sunday. Five candidates for baptism are enrolled. A Tamil preacher is recommended to the Annual Conference. A large tabernacle for Native meetings will be erected without delay."

—Same: The Bishop of Rangoon having succeeded in introducing "business principles," in the shape of a public bar for the sale of "wholesome liquor," into the Sailor's Home of that city, the friends of temperance and of Jack especially will be glad to hear that the Rev. J. E. Robinson is about to open a coffee-room on Fraser Street, to be conducted on Christian principles, and to which those who shrink from the temptations which surround a bar may be able to resort.

—Same: There has been, we are glad to know, a marked renewal of God's grace and favour on the daily evening prayer-meetings at the Seamen's Coffee Rooms in Lall Bazaar. Special signs began to be manifested, without any apparent cause, in the beginning of this month, and sinners have been led to Christ every night since. There was a powerful witness of the Holy Spirit at the morning service last Sabbath, eight men finding peace; and on Wednesday evening eight others, including five telegraph operators, confessed Christ and professed salvation. Altogether about forty souls have been powerfully awakened and brought to the Saviour during the last ten or twelve days. Most of these are, of course, seamen, whose calling will take them to many shores, till they are summoned to the other world, and we pray that God may keep them amid all temptations and save them at last.

—Bombay Census Report: Hindus are enumerated in 78 castes, and the out caste or low-caste population in 7 classes; the population following Hindu systems of faith, and consisting of 502,851, are therefore arranged in 85 classes, they form 65·03 per cent, of the population. There has been an enormous expansion of the Mahratta population since 1872 and this expansion is chiefly due to wider fields of employment and the expansion of the trade of the city; whether in the prolonged labour of the factory or in the toil of the dock, the frugal Maratha is the chief toiler.

Thursday, November 25.

—*Bombay Gazette*; telegram from Colombo, 30: The Governments of the Australasian Colonies have agreed to hold a convention on the 28th November at Sydney, to consider how to make a beginning with federation and to discuss their future relations with New Guinea, the New Hebrides, and other Pacific Islands.

The conference of delegates from the Chambers of Commerce and Manufactures, after a protracted discussion, agreed to resolutions declaring that the time has arrived for a united dominion of Australasia; and that the Government be urged to arrange a system of inter-colonial free trade for colonial goods, or goods upon which the same duties can be paid in all the colonies.

—*Bombay Gazette*: The Bishop of Newcastle has been taking a leaf out of the book of his brother prelate of Bombay, and lately announced that people who contract marriage under the Deceased Wife's Sister Bill (when it becomes law) ought not to be admitted to Holy Communion. *Truth* commented severely on what it described as the "exceptional bigotry of Dr. Wilberforce." His lordship's views, however, appear to be acceptable in the eyes of a very considerable body of the clergy. At the Church Congress the Archdeacon of Buckingham read a paper on the subject, and said: "The Church should clearly repudiate such marriages by refusing to admit such persons to Communion. She should speak out authoritatively, and without delay." These remarks were greeted with loud applause, and speeches in the same strain were delivered—amongst others, by Mr. Sclater Booth, Mr. Beresford Hope, Colonel Makins, and Mr. John Walter.

—Lily Prime, a lady of Birmingham, has joined "the Holy Church of the New Dispensation."

—Babu Pratap Chunder Moozumdar in the *Liberal*: I learn some of my countrymen are wroth at a statement imputed to me to the effect that 50 per cent. of educated Hindus die from drunkenness. This is inaccurate. What I did say was that among the first products of English education, in a bygone age, nearly fifty of every hundred of our most intelligent and promising men died from the direct or indirect effects of drink. I am too painfully aware their example finds a fatal imitation among the younger race. But certainly I never held that 50 per cent. of the latter are now open to the same charge.

Friday, November 2.

—Deaths last week, 346. By cholera, 1.

—*Madras Mail*:—Mr. George Muller, the founder of the far-famed orphanage at Ashley Down, Bristol, arrived at Madras this morning by the Siam, and will deliver addresses in the Memorial Hall on Thursday and Friday evenings next, 1st and 2nd November; chair to be taken at 6 o'clock each evening. There will be no collection, we are informed. Mr. Muller will undoubtedly secure large audiences. He has for over half a century been the principal of the orphanage, in which there are now more than 2,000 inmates. Mr. Muller has been travelling for eight years, preaching in many countries. He has travelled over 80,000 miles during that period.

—*Times of India*; Calcutta; the French position at Tamatave is considered precarious. The entrenchments are surrounded by a large number of Hovas. They are afraid to attack by day. Fortunately for the French they have a powerful electric light, which is kept circling round the entrenchments all night. Should this break down, and the Hovas get in, there would be a general massacre.

—Same: At the Bombay Appeal Court, before Mr Justice West and Mr. Justice Birdwood yesterday, an appeal was heard in which one Gopal Kewal was sentenced by the late Mr. Philpotts, Sessions Judge of Ahmedabad, to transportation for life for the murder of one Jora Nurrotum, and for causing hurt to one Bai Jower. The parties belong to the Kudwa Koonbee class, who, it appears, while tolerating the greatest looseness on the part of married women in remarrying when their husbands are alive, object to a widow who has borne children forming any connection, matrimonial or otherwise. Bai Jower, who is the step-mother of the appellant, formed an intrigue with the deceased Jora, which caused a great scandal in the community; and the appellant, observing them enter a cowshed one night, followed them, and murdered the deceased, and severely wounded the woman. The Session Judge said that the accused had acted under a sense of family honour, and for no covetous or mean advantage to himself; and he therefore sentenced him to transportation for life, instead of passing upon him the extreme sentence of the law. Their lordships after hearing the facts of the case upheld the sentence and dismissed the appeal.

—*Bombay Gazette*: The agitation against the Bengal Rent Bill seems to have been very effectively launched in London. Mr. Roper Lethbridge denounces the Bill as calculated to destroy a loyal aristocracy and to degrade the peasantry to serfdom. He somewhat mars the effect of this telling sentence by adding that the obnoxious measure would surrender the land to rack-renters and land-jobbers. This brings us back to familiar points in the controversy, and we begin to see that the loyal aristocracy means the Zemindary class, and the peasantry who are about to be reduced to serfdom are the two millions of ryots whom the Zemindars hold in bondage. The object of

the Bill is to secure the peasantry against rack rent, and to bring home to the loyal aristocracy the fact that the Permanent Settlement was never intended to facilitate their assuming the part of land-jobbers to the detriment of the general interests.

—The little war at Muscat has collapsed. Messrs. Soochoobhoy Khakee and Co. send us the following copy of a telegram received yesterday from their head firm at that place:—"No war at Muscat; Abdul Aziz ran away." This is the usual close of civil wars in the territory of Oman. The dauntless rebel, after marching on the capital, is shelled by the British gun-boat, and honour being thus satisfied, he runs away, and order reigns in Muscat.

Selections.

RECENT ADVANCES IN NATURAL SCIENCE.

TO THE EDITOR OF THE RECORD.

SIR,—Some of the utterances on the subject of natural science at the late Church Congress are calculated to remind one of the question which an intelligent child is said to have asked: "Where does the Bible begin to be true?" The prevailing opinion of the speakers (with the illustrious exception of Bishop Perry and, it may be, Professor Pritchard) seems to have been that it was time for Christianity to give the right hand of fellowship to Darwinism, and make no further opposition to the doctrine that the pedigree of man begins with a zoophyte. In this case it is, of course, necessary to ask how we are to dispose of Moses and the Book of Genesis? Professor Flower thought it of no real consequence to our faith whether the first man was formed from the dust of the earth in the literal sense of the words, or evolved from the family of apes. But he does not appear to have said whether he considered the latter view reconcilable with the Mosaic narrative, nor whether he thought it of consequence to our faith to maintain the veracity of that narrative. The Bishop of Carlisle was somewhat more explicit, though less so then could have been wished. He held that although the Bible gives a complete history of man's origin in a moral point of view, yet that the Biblical account of his physical origin does not meet the scientific requirements of the case, nor was intended to do so. Nor was he sure "that it is possible to frame a mental conception of the appearance of man upon the earth without some hypothesis of an evolutional kind." The plain meaning of this euphemistic language seems to be that the idea of a human body being formed from the dust of the earth, by the direct act of God's power, is too unscientific and incomprehensible to be credible. Sceptics may well be pleased with such a concession as this. For it is evident that the same way of reasoning may be extended to other things. It is quite as much beyond our mental conception how the manna could be formed night after night on the sand of the desert; or how the water could be turned into wine at Cana; or the loaves and fishes could be multiplied in the hands of Christ; or how human bodies can be reconstructed from the dust "in the twinkling of an eye." All these things must be treated as myths if we are to believe nothing but that of which we can "frame a mental conception." Would the Bishop of Carlisle then admit that so far as man's physical history is concerned, the narrative of Moses must be regarded as a mere fable? I suppose not. Probably he would agree in the main with Professor Pritchard, who thought that the Mosaic history must be treated as a sort of allegory, communicated to Moses in visions, "because the naked truth would have been beyond the grasp of the popular mind." But surely such a way of dealing with Scripture is calculated to destroy all confidence in it with men of plain common sense. For in the first place, one expects in an allegory some internal marks to warn us distinctly that it is not to be taken in a literal sense; whereas we have no such warning in the present instance; and as a matter of fact the narrative has been taken as simple history by the great majority of readers to this day. Secondly, allowing that a "scientific" account of Creation would have been "beyond the grasp of the popular mind," yet there is no apparent reason why the leading facts of it should not have been told in plain words, or why we might not simply have been told that God made the heaven and the earth, the sea, and all that therein is. If Adam and Eve were really born of apes, it would not have been beyond the power of the popular mind to comprehend the fact, and it is hard to see how the popular mind would be better instructed, in that case, by saying that Eve was made from Adam's rib. If I cannot explain to a child how the Thames Tunnel was made, that is no reason why I should give him an allegorical account of it, and certainly I would not do so if I knew that he would take it literally, and not find out his error for years to come. And, thirdly, even in the boldest allegory there is a correspondence between the apparent and the real meaning which gives a clue to the latter. Without this, Œdipus himself could not have solved the enigma of the Sphinx. Now, will any theological Œdipus show us the correspondence between the history in Genesis ii., supposed to be allegorical, and the Darwinian history of man's origin? Tract XC. was written to show how the Thirty-nine Articles might be reconciled with Romanism; we now require Tract XCI. to show untutored minds how Moses and Darwin are to be harmonized. It would be truly curious to hear a Sunday-school teacher explaining the second chapter of Genesis to his class in harmony with the Darwinian theory.

But for what reason is all this turning of Scripture upside down forced upon us? Simply in order to make room for one of the worst-grounded of all the ill-grounded speculations which philosophy has brought forth. As I have pointed out elsewhere, the Evolution theory is loaded with such enormous improbabilities; it is so utterly inadequate to account for facts which meet us at every step in the natural world, that the only thing which could justify its acceptance on philosophical grounds would be the certain proof of the non-existence of a Creator. Although it is a theory which may be combined with Deism, it is a theory which intelligent Deists as well as Christians ought to repudiate as totally defective; as going only about as far to explain the facts of nature as a bathing-machine will take you on the way from Dover to Calais. When a new theory accounts for a number of facts which the old theory left unexplained, it is time to exchange the old for the new. But in passing from the belief of Paley to the belief of Darwin, you do exactly the reverse: you exchange light for darkness, simplicity for hopless intricacy, admiration of the Divine wisdom, and goodness for laborious endeavours to surmount insuperable difficulties supplemented by vain glorious predictions of ultimate success. Those who flatter themselves that Darwinism may, by skilful management, be made an ally of Christianity would do well to remember the history of Gedaliah and Ishmael. Minds of peculiar construction may combine faith in Darwinism with faith in the Bible, but with ordinary minds, faith in Darwinism will undermine faith in the Scriptures, and if it does not overthrow faith in God, will go a long way towards obscuring His glory with the mists of science falsely so called. Poor Mr. Darwin himself was a melancholy example of the tendencies of Darwinism in a religious point of view. May God save our land from Satan's wiles, under whatever disguise they may come. HORACE NOEL.

Woking, Surrey, Oct. 9.

THE FIRST WOMAN MEDICAL STUDENT FROM INDIA.

As the Woman's Foreign Missionary Society of the Methodist Church was the first organization to send an educated medical woman to India, we believe it will be ready to extend a hearty welcome to the first medical student from that country as soon as she steps upon our shores. Mrs. Anadibai Joshee is a Brahmin lady of good social position, and comes here to enter the Woman's Medical College in Philadelphia for a thorough course of study. From a private letter we learn that she sailed from Calcutta on Monday, April 9, in company with Mrs. Dr. Lore and several missionaries, returning to America.

Mrs. Joshee is young, only about nineteen, the wife of a Brahmin in the employ of the British Government as Postmaster at Serampore. He is a liberal-minded Hindoo, and in the hours he could spare from his business helped his wife in every way possible to secure what education she has, and now gives his full consent for her to come here and secure a medical training. The sacrifices this woman makes we here can scarcely appreciate. That she breaks away from all her associations, social and religious, to seek advantages in a land among strangers, and with a people so unlike her own in all their habits and customs, shows remarkable force of character.

The step she takes is significant of the times, shows the breaking down of deep-seated prejudices, and is of peculiar importance. In coming, she must ignore the Brahmin creed, which prohibits them from crossing the water, eating food other than that prepared by Brahmins, or drinking water which has come in contact with other than vessels belonging to the caste, and many other restrictions which involve the giving up of much that is so dear to a Hindoo. She does not come as a Christian woman, but from a benevolence of heart that seeks to help her unfortunate sisters. Before leaving her home she gave in the Serampore college a womanly address, explaining her reasons for action, saying her great desire was to carry help to her own country-women. While in Calcutta, before sailling, she was the recipient of much kind attention, and we bespeak for her here, in this Christian land, the sympathy and affection of women who have at heart the uplifting of women in all countries.—*N. W. C. Adv.*

AN INTELLIGENT SHEPHERD.

George F. Romades, in his "Animal Intelligence," relates the following: "One of my correspondents, M. Laurie Gentles, sends me an account of a sheep-dog belonging to a friend of his, Mr. Mitchell of Inverneshire, which strayed to a neighboring farm, and took up his residence with the farmer. On the second night after the dog arrived at the farm, the farmer took the dog down to the meadow to see if the cattle were all right. To his dismay, he found that the fence between his meadow and his neighbor's had been broken down, and that the whole of his neighbor's cattle were mixed up with his. By the help of the dog, the strange cattle were driven back into their proper meadow, and the fence put into temporary repair. The next night, at the same hour, the gentleman started off to look after the cattle. The dog, however, was not to be seen. On arriving at the meadow, what was the gentleman's astonishment to find that the dog had preceded him. His astonishment was soon changed into delighted approbation when he found the dog sitting on the broken fence between the two meadows, and daring the cattle from either side to cross. The cattle had during the interval between the first and second visits, broken dswn the fence, and had got mixed up with each other. The dog had quietly gone off on his own account to see if all was right; and finding a similar accident to the one of the pre-

vious evening, had alone and unaided driven back the strange cattle into their proper meadow, and had mounted guard over the broken fence as I have already indicated."

Miscellany.

—*N. Y. Independent*:

In answer to the question "Do you know how General Lew Wallace came to write 'Ben Hur'?" an intimate friend of the minister to Turkey said: "*It must be understood that before and for some time after the war* Gen. Wallace was inclined to be skeptical on religious matters, particularly as to the divinity of Christ. Chance, one day, while traveling on a railroad, threw him in company with Col Ingersoll, the great infidel. Their conversation turned on religious topics, and in the course of their discussion Ingersoll presented his views. Wallace listened and was much impressed; but finally remarked that he was not yet prepared to agree with Ingersoll on certain very extreme propositions relative to the non-divinity of Christ. Ingersoll thereupon urged Wallace to give the matter the careful study and research that he had, expressing his confidence that Wallace would, after so doing, fully acquiesce in the Ingersoll view. After parting, Wallace turned the matter over in his mind and determined to give it the most thorough investigation. For six years he thought, studied and searched. At the end of that time 'Ben Hur' was produced. I met Wallace at the Denison Hotel, in Indianapolis, not long after the book had been published. The book was naturally the topic of our conversation. After having told me the story I have just given you, he turned to me and said: 'The result of my long study was the absolute conviction that Jesus of Nazareth was *not only a Christ and the Christ*, but that he was *also my Christ*, my Saviour and my Redeemer. That fact settled in my own mind, I wrote 'Ben Hur.'"

—The Rev. Walter Griffith, of the London Society's Mission, on Lake Tanganyika, Central Africa, gives an account of some of the barbarous customs of the people of the country of Urua, in which his mission is situated. He says the natives believe that all the lakes and other bodies of water, which are numerous in their country, are inhabited by powerful spirits, to whom not only is due all that is good and fortunate, but all sicknesses and evils. These spirits they endeavor to propitiate by human sacrifices. In this way "some thousands of people are sacrificed every year throughout the vast kingdom of Urua." Sometimes offerings of beads and clothes are made. The sacredness attached to these bodies of water is supposed to have influenced the people to refuse to permit strangers to visit them, and also to have given rise to the custom of burying chiefs and persons of rank at the edge of the water, which is let in on the bodies.

TELEGRAPHIC NEWS.

Paris, October 25th: In the Chamber or Deputies to-day, the Radicals gave notice of a motion, censuring the policy of the Government in Tonquin.

Alexandria, 25th: The cholera is again making its appearance here, nine deaths (mostly Europeans) having occurred within the last few days.

London, 26th: The *Daily News*, in a leading article this morning, announces that at a Cabinet Meeting held yesterday, the offer of the French Government to pay Mr. Shaw one thousand pounds sterling, and to make a suitable apology for his imprisonment, was discussed and accepted.

Vienna, 26th: Count Kalnoky, speaking to the Delegations to-day, laid special emphasis upon the cordiality of the pacific alliance between Austria, Germany, and Italy. Referring to Russian relations with Austria, his Excellency said they were of a normal character, the only disquieting feature in connection therewith being the tone of the Russian press.

London, 27th: At a Conservative meeting held at Brompton yesterday, Mr. Plunket made a lengthy attack upon the Ilbert Bill.—There is to be a meeting of shipowners held here on the 30th instant to protest against the changes in the Bombay tonnage scale.

Vienna, 27th: The Emperor of Russia has recalled the Russian Aide-de-Camp to the Prince of Bulgaria. The latter has dismissed his Russian War Minister, and has recalled the Bulgarian officers attached to the Russian Army.

Sofia, 28th: The Prince of Bulgaria has dismissed, besides the Russian War Minister, all the Russian Officers attached to the Bulgarian service.

Berlin, 28th: M. Antoine, the Deputy for Metz for the German Parliament, who was recently arrested on a charge of high treason, has been released.

Alexandria, 28th: Twelve deaths from cholera occurred here to-day.

London, 29th: The Duke and Duchess of Connaught took leave of the Queen at Balmoral yesterday, on their approaching departure for India.—News has been received from Jeddah that cholera has broken out amongst the pilgrims at Mecca.—Major-General Dillon has been appointed to the commaud of the Bangalore division.

Alexandria, 29th: The Sanitary Commission here have decided to abolish quarantine on vessels arriving from Bombay on and after November 7th.

Paris, 29th: The tone of the press here ahows an increasing bitterness toward China.

Liverpool, 30th: Mr. Morris Ranger, cotton merchant of this city, has suspended payment with liabilities estimated at £650,000. The failure of Messrs. R. H. Forman and Company is also announced, but their liabilities are at present unknown. Other failures are apprehended, and great excitement prevails.

London, 30th: At the meeting of the shipowners held to-day with reference to the proposed changes in the Bombay tonnage scale, it was resolved to protest against the action of the Bombay Chamber of Commerce, and those present at the meeting pledged themselves not to enter into any engagements at any scale except the present one.—News from Jeddah states that cholera has broken out at that port, and that all pilgrim steamers are being sent to El Thor to undergo twenty-one days' quarantine.

Paris 30th: In the Chamber of Deputies to-day there was a debate upon the Radical interpellation of the Government's policy in Tonquin. The Minister of Foreign Affairs defended the policy of the Government, and complained of the dilatory nature of the policy of the Chinese Government. He further said the French Government resolved to push forward the expedition firmly and rapidly.

London, 31st. Two explosions, cause of which is at present unexplained, occurred on the Underground Railway yesterday. Thirty people were injured and several houses were shattered.

Cairo, 31st. News has reached here from the Soudan that General Hicks has routed the Mahdi, and occupied El Obeid.

Paris, 31st: On the resumption of the debate on the Tongking question in the Chamber of Deputies to day, M. Ferry stated there was no intention on the part of the French Government to declare war with China, and he believed that China on her part would not declare war with France. As soon as Sontay and Bacninh were captured, nobody, he said, would be able to expel the French from Tongking.—On the conclusion of the debate, the Chamber passed a vote of confidence in the ministers.

London Nov. 1st: At a meeting of the East India Association held last night, Mr. Roper Lethbridge read a paper denouncing the Bengal Tenancy Bill. Entering into the details of the Bill, Mr. Lethbridge described its effects as calculated to destroy the loyal aristocracy, degrade the peasantry to serfdom, and to surrender the land to rack-rent and landjobbers. Lord Stanley of Alderley, who occupied the chair, charged the Government with a Machiavellian policy in pushing forward the measure under cover of the dust raised by the Ilbert Bill. His Lordship warmly defended the Permanent Settlement scheme. Messrs. Amthoon, Chapman, and Da Costa condemned the Bill, while Messrs, Reid, Dutt, and Martin Wood defended it, if modified. The general feeling of the meeting was, however, strongly opposed to the Bill.—The Prince of Wales closed the Fisheries Exhibition yesterday, and in the course of the ceremony announced that an Exhibiton will be held on the same site in 1886, which will be confined to exhibits from India and the Colonies. His Royal Highness expressed a hope that an important section of the forthcoming Exhibition would be devoted to the industrial arts of India.—The explosions which occurred last Tuesday on the Underground Railway are attributed to Fenians.—Three more failures are announced in Liverpool.

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Per Str *Manilla*, Nov. 1, for Genoa:

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From Suez—Surgeons Little, Pierson and Hawkins, and sixty-one hospital assistants.

Per P and O Str. *Kaiser-i-Hind*, 30:

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From Suez—Dr McDonald, and Dr Gimmlette.

From Aden—Mr Beale.

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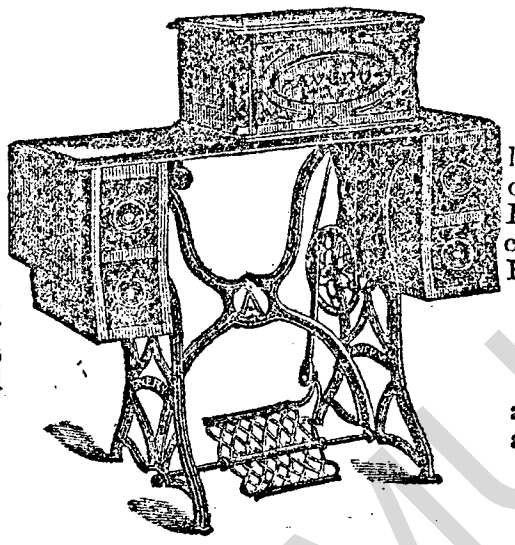

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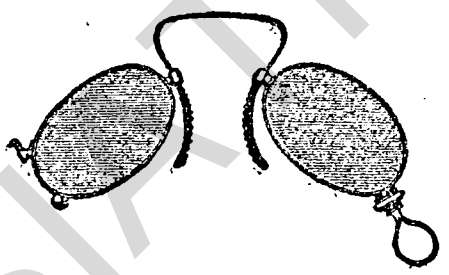

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